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# PHYSICAL CULTURE

By

*Sydney B. Flower*







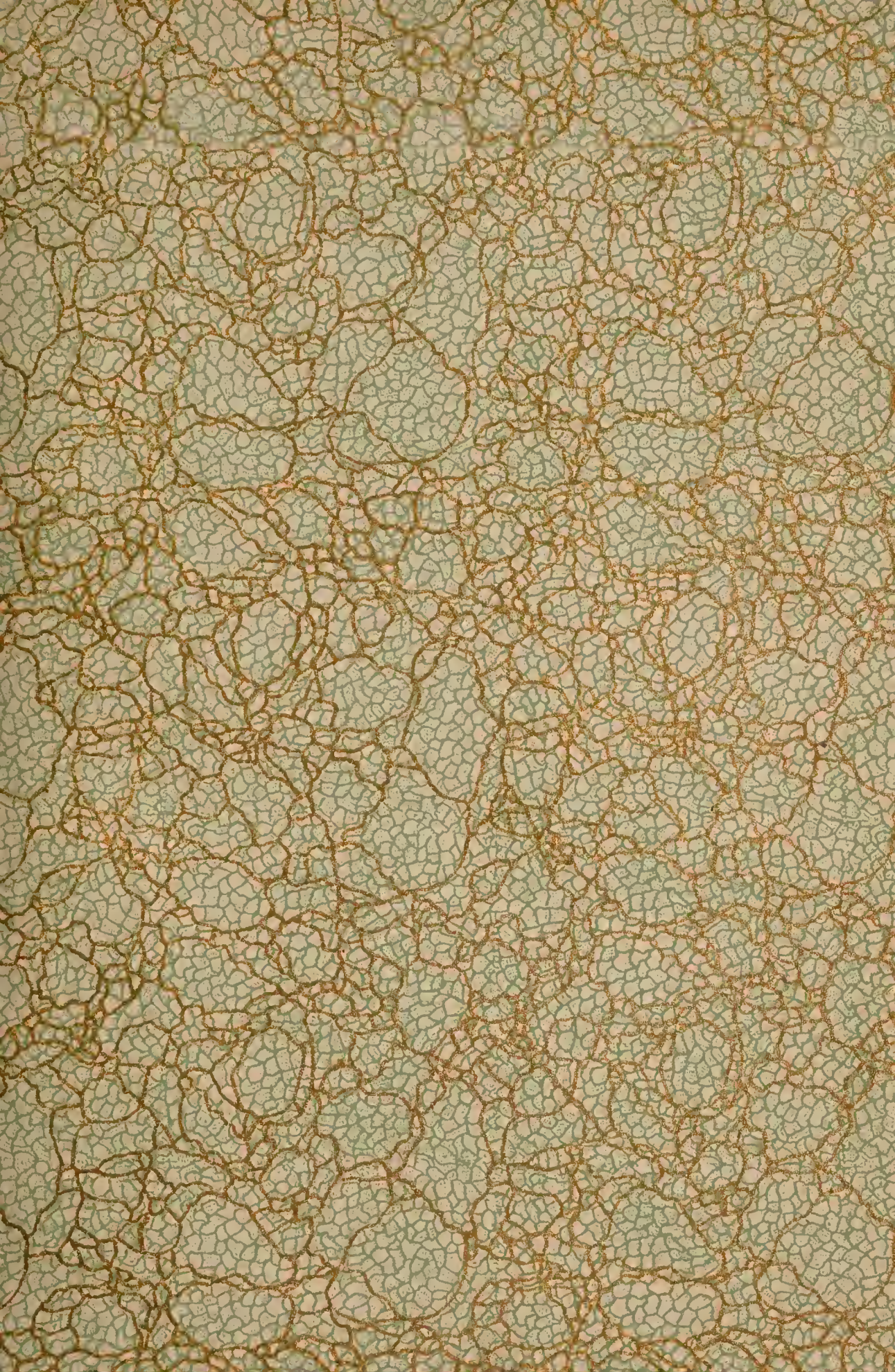
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✓ New Thought System of

# PHYSICAL CULTURE AND BEAUTY CULTURE

By Sydney B. Flower.

Illustrated by Ethel Stahl. ✓

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## NEW THOUGHT

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New Thought carries articles each month on Health, Success, Happiness, Right Thinking, Psychic Phenomena, Astrology, Spiritualism, etc., etc., written by AUTHORITIES on these subjects.



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## INTRODUCTION

The human body is a machine that is designed to be always in perfect running-order. It is a machine that is self-building, self-repairing, self-cleansing, self-oiling, and, finally self-destroying. Needless, after this, to say to you that it is the most wonderful of all machines. This machine, when it is running smoothly, as it was meant to run, is proof against Disease.

The one and infallible sign of the smooth-running machine, or to put the matter in different words, the one and infallible sign of HEALTH, is GLADNESS. This is the acid test of Health. There is no other test. If, for any reason whatever, GLADNESS, or JOY OF LIFE, is absent in you, your human machine is wrong. It is somewhere out of order. It is not running smoothly. The fault is always in you. The machine is perfect. But you can wreck even a perfect machine. It is not too late to repair the damage you have done. It is never too late. Only you, yourself, however, can do what must be done to restore this feeling of GLADNESS, which is the harmony of a smooth-running body and brain. No one can do it for you. Nothing that you eat or drink can do it for you. No medicine or drug or massage or electricity or any other one thing whatever can do it for you. You can do it by RIGHT



## INTRODUCTION

THOUGHT, RIGHT MEDICINE, RIGHT EXERCISE, and RIGHT DIET, and by these four things ONLY.

This book is written to tell you how to use RIGHT EXERCISE.

Chicago, November, 1920.

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## CHAPTER I

### THE WHAT, THE WHY AND THE HOW

In presenting this New Thought System of Physical Culture and Beauty Culture we must keep in mind always the fact that it is for the use of the child, the young man, the young woman, the middle-aged man and woman, and finally, the old man and woman; that is to say that it is the best system of exercise for all human bodies, of all ages. This, you see clearly, is a big undertaking. I do not expect it to win your agreement easily or quickly. It will need time to prove itself. But it is so arranged that you, whatever your age may be, can prove its truth and value for yourself, upon yourself, which is the only way of really forcing exact KNOWLEDGE of anything into your mind. When you have yourself proved a thing to be true, you know it to be true. In training the mind to knowledge this touchstone of personal experience is seldom possible. We must take many things as true because they are taught as true, but in this branch of knowledge, the use of RIGHT EXERCISE for the human body, we are fortunately able to prove it to the hilt for ourselves, upon our own bodies. Let us see first what it is we are aiming at in this physical development, then why we are aiming at it, and lastly how it is to be reached. First,

then, what IS the ideal human body, and in what should it differ from other human bodies? And here it is to be remembered that for the sake of saving space we shall apply our argument to the middle-aged body because this condition of middle-age is either present with you at this time, or will be present later, or has been present, and we can reach all conditions, of youth, middle-age and old age, by using the condition of middle-age as our one stock example, on the ground that what you know as the condition of middle-age is a wrong and false condition, which this system of Physical Culture will set right, and that what you know as the condition of old age is a wrong and false condition, which this system of Physical Culture will set right, and that the only right and proper and natural condition of the physical body and brain is the condition of youth, no matter what your age may be when numbered in years.

The right physical body, then, seems to us to be the alert body and the alert brain. If we must condense this idea into one word, let us use QUICKNESS as the symbol. This differentiates our aim from great muscular development and from great muscular endurance, since we hold these conditions to be unnatural to youth and therefore unnatural to us. We set up no false gods here. If you choose to develop your physical body to the point where you can lift a weight of 100 lbs., and hold it above your head with one hand, there is nothing in this system of Physical Culture which will either aid you or prevent



you from attaining this condition, but it seems to us that this is not the highest good of the human body. You may, if you choose, aspire to rival Jack Johnson, the negro, or James Jeffries, the white man, in muscular development, but I should like you to bear in mind that any gorilla in a South African forest could pick up Mr. Johnson and Mr. Jeffries, one in each hand, and knock their heads together with ease. A gorilla has the strength of eight men, and for quickness Mr. Jack Dempsey at his fastest would compare with a gorilla as a snail with a bird. Clearly our ideal must be something more satisfactory than mere strength and speed. But for purposes of definition we will let the word QUICKNESS represent our aim, as most nearly expressing that alert condition of body and mind which is best for man and best for woman.

Coupled with this alertness of body and brain must be a freedom from pain, freedom from stiffness and soreness of the muscles, and freedom from conditions of disease, whether they show merely as derangements of the healthy functions or as sickness in the form of colds, fevers, inflammations, deposits, fits, and growths of cancerous nature. There must be also a comeliness of face, feature and form which is attractive to the eye of the beholder as the Greek face and form was attractive in its physical beauty, and lastly there must be a feeling of pleasure in mere living, which is the natural heritage of the human body, and is just as truly our right of posses-

sion today as it was in the days of Homer. This, briefly, is our Aim.

The reason for the writing of this book is that the stupidity of mankind has reached a pass where we must either call a halt and choose another path, or perish of the suffering we have brought upon ourselves. This book is ~~the~~ other path; the right path. It is as easy to follow it as to continue on our way along the wrong path. Let us turn back. The proof that the way you have been following is the wrong way is before your eyes, if it is not also in your body and brain, clamoring for your attention. Look at the men and women of today at forty and fifty years of age. The men, fat, bald, short of breath, faces lined with care, minds gloomy, despairing, oppressed, or hard, bitter, cunning, hypocritical, lungs, stomach, and liver out of right order, easily worried, easily angered,—certainly by no means joyous; a dull lot. The women too fat for beauty or too thin, dissatisfied with themselves and with life, cantankerous and unloving, with faces that show the want of harmony within, and tempers that confirm the lack; a dreary lot. Men and women both living a life of boredom or active suffering that is no part at all of human living. Nature is free from boredom. Men and women are meant, built, planned, by nature to ENJOY living. This is their heritage. This is the animal part of man, and rightly ours, that to eat, to drink, to breathe, to move, to reason, to feel, to fight, to love, shall all be active enjoyment; that we shall always, as long as



we live on earth, be glad to be alive, glad to let our bodies function, glad even to suffer. This, exactly, is the intent of nature. This is the normal thing. Is it not amazing how far we have wandered from the right path? What a mockery of joyous living have we made of our lives! Let us go back and follow the right road. It is never too late. We can always go back and do differently. It is not too late for the middle-aged, it is not too late for the old. The way is open, and it is very necessary that we make ourselves over, physically and mentally. It is the thing for us to do that is most worth our while. This, briefly, is the Why.

Because the human body and brain are built of cells, and because these cells are forever, from infancy to old age, being built by the Chemist of the Body, created, carried, fed, nourished, and organized into body-tissue by the blood and lymph, and because these cells are forever being destroyed to make room for new cells, therefore this process of anabolism, metabolism and katabolism, that is, the creation, change and destruction of body-cells is something that is within our own control. Since the cells of the body and brain are blood-cells, bone-cells, nerve-cells, muscle-cells; cartilage-cells, etc., etc., upon which Thought and Action depend, and since these cells depend for their quality and quantity upon the food we eat, the air we breathe, the exercise we take and the thoughts we think, the condition of the cells is almost entirely of our own making. When, for any reason, a

cell of the body is inactive it is ready for death. When a brain is unused it withers and decays. When an organ ceases to function it perishes, and when a muscle is not exercised it dwindles. The right system of Physical Culture must show how to bring the physical body to its most perfect functioning by exercise of the muscles, and there must be neither danger of excess in these exercises, nor anything in them which would compel too great a strain upon the attention, that is to say, the exercises must be of such a nature that they are one and all invariably and constantly NATURAL, or pleasant to perform. They must be not only beneficial, they must be also exactly the thing that you like to do as well as the thing that you ought to do. They must give pleasure in the doing. Therefore, because all men and women do naturally go to bed at night and get up in the morning, these exercises, following the order of nature, must be taken IN BED, on waking in the morning, and before getting out of bed. Supplementing this first and vital rule of nature the exercises may be continued with advantage while dressing and, when the occasion permits, throughout the day, at any time and at any place, but the foundation of this physical improvement is derived from the morning exercises in bed, and this is, briefly, the How.



## CHAPTER II

### THE BREATHING; THE EXERCISES

Assuming that you have already made yourselves familiar with this particular form of breathing for the cure of Fear and Worry, as set forth in detail in the October number of New Thought, and in No. 1 of the One-Best-Way New Thought Books, of which this present book is No. III, it is not necessary to repeat what has been once fully said, and we shall mention the Samadhi Breath here only to tell you that if, for any reason, you prefer to use the Samadhi Breath instead of the breathing exercise given here it will be all right to use it. If this book is read by a beginner, however, it is best that he should know that the Samadhi Breath will follow in due time for him, and that he should content himself with instructions in breathing exactly as given here.

We need not cumber these pages with physiology, and the function of breathing requires no attention. The method of breathing is important, however. On waking in the morning, therefore, in a sleeping-room in which the windows **MUST** be open all night, draw into the lungs, through the nose, as much air as you can hold, distending chest, ribs and abdomen to the limit, and making a strong effort to increase this utmost possible





amount of air inspired. Hold this breath for a few seconds, and then exhale it all **FORCIBLY**, with a loud snort, as you have seen and heard a horse do on being turned out into a pasture. Make an effort to empty the lungs of all the air in them. You cannot do this, but try to do so. When you have got all the air possible out of your lungs, then repeat the process, inhaling always slowly, silently, thoroughly, all the air you can possibly by an effort get into you, holding it a few seconds, and then exhaling rapidly and loudly. Do this three times, using, if you are able to do so, as much contraction of the muscles of the abdomen to assist you in the exhaling of air as possible. Make the whole process a pronounced effort. Best if your face flushes red while you are practicing this deep, forcible breath. After three of these complete breaths you are ready for Exercise I.

**Exercise I.** This is conducted in three positions. First position as in Fig. 1, lying flat on the back, without a pillow under the head. Grasp the two posts of the bed head, as far apart as you can reach, one in each hand, then draw a deep breath, inhaling as much air as possible, always through the nose, remembering that all inhaling anywhere and at any time must be through the nose, and that exhaling may be either through the nose or through the mouth, according to whether you wish the exhalation to be fast or slow. Inhale then this deep breath and hold it while you strain the muscles of the arms, shoulders and chest as far as possible, first throwing your



body to the right turn as shown in Fig. 2, then to the left as shown in Fig. 3, and lastly back again to Position 1. This complete exercise must be done while you count eight. This completes the three positions of the exercise, and is to be accomplished while you are holding the one breath. Make the muscular effort as big as possible. You cannot hurt yourself in any way by this exercise. It is quite true that you may go about your work for a few days after you begin this system of Physical Culture, with sharp pains below your shoulder-blades, and a general idea in your head that you have "bust a lung," but you have not. All you have done is to exercise certain muscles that were badly in need of it, and their flabbiness and lack of resistance is the reason for the sharp pains you feel. I have been all through this feeling of sharp pain and have tested it out thoroughly. The test of a right muscular system is one that you cannot sprain, strain, or cause pain to, no matter how much you twist and pull. A right muscle is soft and flexible in repose, and tough and hard in contraction. Pain and aches are the test of its quality. Unless your muscles have quality you will be conscious of this pain, ache and strain whenever you exercise them. The test of the fitness in your muscles, that is to say, the proof of their quality, their health, is exactly this absence of pain, ache and soreness. When you have done this exercise for eight seconds, then exhale the breath, and take one deep inhalation and exhalation immediately, before continuing the exercise.





Repeat this exercise six times before passing on to Exercise II.

**Exercise II.** This takes care of the muscular development of the stomach and intestinal tract, just as Exercise I took care of the arms, chest, shoulders, lungs and upper back. It is to be taken with the hands flat on the bed, not using them in any way to assist the lifting of the legs by affording leverage. The whole act of the raising and lowering of the legs is to be performed by the abdominal muscles, assisting the lower trunk. Both the intestinal tract and the kidneys take a small share in this exercise, but the brunt of it falls upon those neglected muscles which affect the stomach. They are a marvel of flabbiness and uselessness in the average man and woman of maturity, but their condition is quite as important as the condition of the muscles of the arms and legs. Exercise II is performed as follows: Inhale a deep breath. Holding this breath, raise the legs to the angle of 45 degrees shown in Fig 4, hold stationary while you count eight, and then lower the legs slowly to the horizontal position while you exhale slowly through the nose. This sounds very easy. Repeat this exercise six times, allowing a complete inhalation and exhalation between each attempt. You will not find it as easy as it sounds. To make it a little easier for you at the beginning, omit the holding of the breath for eight seconds until you reach the point where you can accomplish the exercise in the manner and in the time indicated. Better for you to perform it in your own way





than to pass it by because you found it difficult. In those habitual conditions of constipation which are due rather to a lack of tone in the stomach and intestines than to errors of diet, this exercise is often all that is needed to set the system on the right road, and no matter how good in all respects your physical system may be, this exercise will offer you nothing but advantage and improvement. Remember that the legs must be slowly lowered, and the exhaling slowly performed. To drop the legs with a thud is to prove lack of muscular control caused by weakness of the stomachic muscles. The more necessary to strengthen them. Do not raise the legs to a right angle of 90 degrees, because this is easier than the position shown. The angle of 45 degrees is correct, because it calls for full muscular control.

**Exercise III.** Having passed successfully through exercises I and II, you are now ready for exercise III. Inhale a deep breath, raise the legs and flex them tightly at the knees, grasping the ankles firmly, one with each hand. Now, still holding the breath, lift the body into the form of a curved bow or arch, with only the toes and the back of the head touching the bed. Hold this position while you count eight, then slowly exhale and slowly allow the body to sink its weight upon the bed. Still grasping the ankles, and maintaining the same position, inhale and exhale one full breath, and repeat the exercise six times, using the one full inhalation and exhalation as

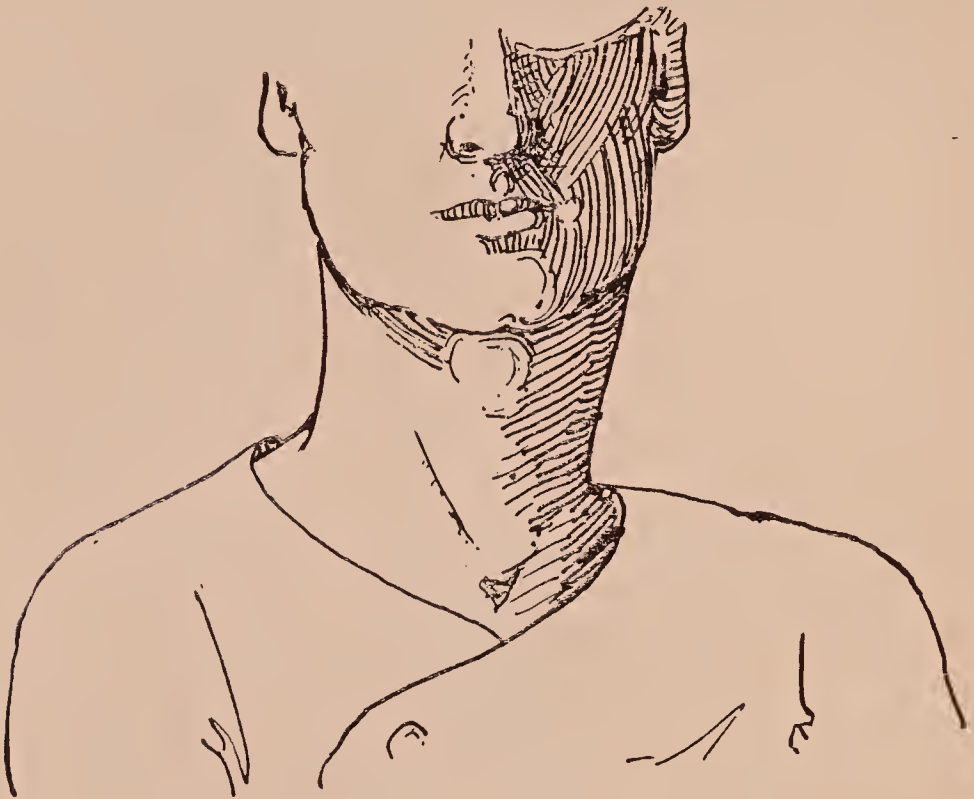


your rest-period between each attempt. This exercise is for spine, thighs, and back, and particularly for the back of the neck and top of the spinal column. It is easier for the beginner than Exercise II, and there is no need for you to vary it in any way. After a while, when you are perfect in its performance, you can add to it certain other details, such as twisting the body to left and right, while in its arched position, but these are vainglorious boastings, or "stunts," as we might say, for the purpose of proving to yourself that you can do more than is asked of you. Nor is this a mean ambition. I should welcome any such disposition on your part, feeling sure that if it is your inclination to seek to make these exercises harder for yourself than the printed directions, all is well with the spirit in which you are entering upon this work. These exercises, and this whole system of Physical Culture, you are to bear in mind, is designed for the greatest good of all men and women, and whenever one among you does more than is asked here the body of that person is attuning itself to greater development. By no means do we urge you to do nothing but what you are told to do. Do as much more as you have inclination to do, but do not overlook or avoid or slur any of the specific things you are here told to do, and be careful that in doing more you do not upset the foundations of the system which are built upon the rock of attractiveness. This is a perfect system because it is designed for the pleasure and profit of the sluggard. It is for



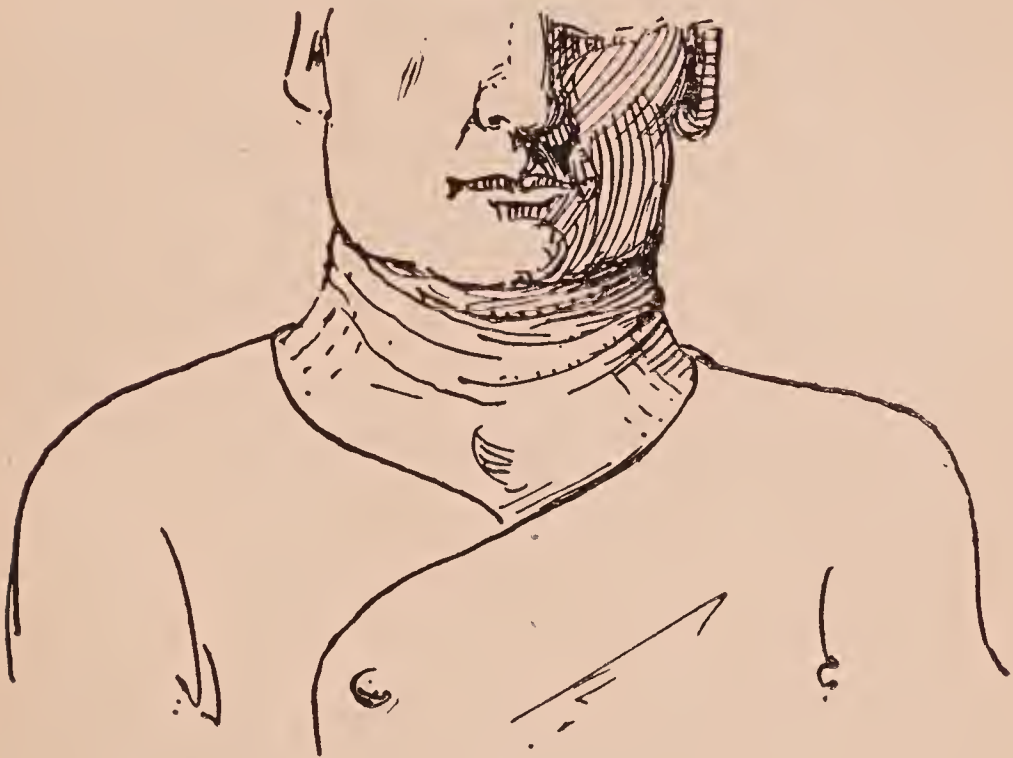
the fat old man and the fat old woman, and it must not outwear its joy in performance.

**Exercise IV.** This exercise for the neck and throat is the last of the bed-exercises. Figs. 6 and 7 will make clear to you what it is. Lying flat on the bed as in the first position, with your arms by your sides, inhale a deep



breath, and holding this breath, expand the muscles and tendons of the neck by an effort. Hold this distension while you count eight, then relax the neck and exhale quickly and completely through the mouth. This exhalation is performed rapidly because the relaxation of the neck is rapid. Nothing would be gained by a slow exhalation. Repeat this exer-

cise of expanding the neck, to the utmost of which you are capable, six times, using one complete inhalation and exhalation of the breath between each attempt as in the preceding exercises. The value of this exercise, and the rapidity of results shown in developing a smooth, round, perfectly-formed neck and



throat, will depend upon the concentration you put into this act of distension or expansion, permitting no weakening of the attention while you are holding the breath with the neck distended. If your mind wanders, if your attention is not fixed upon what you are doing, your neck will instinctively relax of its own accord. This must not be. It might occur to some fair reader of these pages that this

exercise might develop in her a bony, hard, powerful, exaggerated sort of neck and throat that would be the reverse of beautiful. She need be under no such misapprehension. The effect is exactly the same in both men and women, namely, a rounding of the neck by reason of the improvement in the blood-supply to the tissues, causing in thin necks an addition of material and an improved circulation, and in fat necks a removal of excess tissue by the burning up or destroying by oxygen of that excess of fat which has been deposited there by an indolent blood-stream, and in normally beautiful necks no outward and visible sign whatever of any change, but a condition of right muscular control and right circulation of the blood in arteries, veins and capillaries. Hence the exercise cannot work anything but good to any kind of neck in either sex.



## CHAPTER III

### THE CURE FOR INSOMNIA AND FALLING HAIR

**Exercise V.** We come now to the last, but, as I think, to the most important, exercise of the whole system of Physical Culture, namely, to the sitting upon the heels, as shown in Fig. 8. This is the only exercise which is to be taken while dressing. It is designed, moreover, to be used both when you get up in the morning, and when you go to bed at night, and in this respect it is unlike any other of these exercises. It is right and proper for you to make use of any of these exercises, such as distending the neck, breathing, holding the breath, stretching arms and shoulders, etc., whenever during the day the opportunity is afforded, but it is not designed that you shall perform the whole system in its routine, as given here, at the time of going to bed. It is much too stimulating for such use, and its effect, taken before sleeping at night, would certainly be to stimulate the heart and nervous system unduly, driving sleep far from you. This sitting on the heels exercise, however, falls into a different category. It is not only a very important part of right physical development, but it is also a sleep-producer, and a practical cure for any condition of insomnia, whether of nervous origin or induced by ir-



regular habit. This is so important that it is worth examining closely. Let us first see how it is done and then what it does for you. This is your last morning exercise and your only night exercise. Sit upon your heels as shown in Fig. 8, with your knees touching the bureau. If they do not touch the bureau you cannot use both hands, and you may wish to use both hands. Sit thus for ten minutes, night and morning. Ten minutes is a long time in which to do nothing, and we must occupy the time profitably to hasten its passing. Occupy this time therefore in the careful combing of the hair. It falls strictly in the department of Beauty Culture this attention to the hair, and its treatment, but we must take it out of its right order, and discuss it here, because Exercise V cannot be clearly understood otherwise. The human hair, then, requires for its nourishment and growth right attention only. It does not require alcoholic lotions, ointments, oils, perfumes, or anything whatever, but to be kept clean by a shampoo with soap and water once in ten days, and to be combed thoroughly, with a strong, small-toothed comb, for ten minutes, night and morning. Combing is better than brushing because it gives a greater tug to the hair-roots. The right treatment for the hair is, if you understand, to grasp it in a handful and try to pull it out of the head. If there is any way you know of by which you can pull your hair out by the roots, this is the thing for you to try to do, because if your hair comes out by this treatment it means that it will shortly come out without this treat-



ment. It means that the hair is weakly rooted in the head, that the secretions are in some way interfered with, and that the sooner it is pulled out the sooner new hair will grow in its place. If, on the other hand, you avoid giving your hair any strong treatment of this kind, favoring the weakness and endeavoring to preserve what hair you have by very gingerly brushing or combing it, taking care not to touch the scalp except tenderly, you will hold on to what hair you have to the point where the hair-cells are definitely destroyed by poor assimilation of nutriment from the blood, and it is a matter of the greatest difficulty to cause new cells to function in place of the old. In some cases it cannot be done at all. Understand that your hair will thank you for rough treatment. It is designed for it. It is meant for a covering. It is not even meant to be covered in the heat of summer or the storms of winter. A hair is merely an elongation of that amazing covering of the face and body, the epidermis, or outer skin, having no nerves of sensation in itself, and being fed by the blood with coloring matter, and by the sebaceous glands with oil, and with certain mineral molecules of fluoride of lime, silica, etc., by blood and lymph, and all it asks of you is that you keep parasitic animal and vegetable germ-life out of your scalp, and that you stimulate the blood and glands of the scalp by rubbing, massaging, combing or pulling, every day, for the sake of loosening the scalp about the hair-roots and giving them a chance to receive the nourishment from the blood which is necessary

for their life. Only neglected hair ever turns gray or falls out. Or, if this statement seems to you contradicted by facts which have come under your observation, let me add that if there is no history of malignant fever or disease of the scalp or disease of the blood in the case, then only neglected hair ever turns gray or falls out. If you will attend to the reasonable needs of your hair it will not fail you. Heredity has nothing at all to do with the matter. The condition of my hair-cells has not come to me from my father or my mother. The condition is due to what I have done or have not done with my hair-cells, and to the conditions under which my hair-cells are laboring today, and to nothing else whatsoever. It is incumbent upon you, therefore, if you would not be disappointed in your hair, not to disappoint your hair, but to give it this daily and nightly combing with a small, strong comb that will permit you to pull it through without breaking. There is no harm at all in feeding oil to the hair and rubbing it into the scalp, and it is just barely possible, but not probable, that the sebaceous glands at the root of each individual hair may thank you for your assistance and try to make use of the oil you offer, but, if they are unable to make oil for themselves, the fault is yours, and this is the only right, proper and natural way in which hair is oiled. It is the circulation of the scalp that is calling for attention, and not the hair-strands for oil. The hair is self-oiling, and the process cannot be improved upon. There is only one exactly right and proper soap upon the market for use

in shampooing the hair, but it has the merit of being the cheapest in price, and for this reason I wish you to remember to use it. It is called Physicians and Surgeons Soap, and is made largely of cocoa-nut oil. The price used to be 10 cents a cake, at all druggists. Nothing else is so good as this, no matter whether you pay 50 cents or a dollar for a bar or bottle of it. You have heard and read from your infancy up of hair growers and hair tonics. There is no such thing as a hair grower, and there is no such thing as a hair tonic. There never has been and there never will be, because there never could be. Apart from the hair entirely, this exercise of sitting upon the heels is a vitally important one for all men and women. In middle-age and in old age particularly, men and women both complain of stiffening of the joints, ligaments and tendons of the body. The tendency of the body is to convert cartilage into bone with the passing of the years, which is the reason why the bones of young children are so much less liable to break than the bones of their elders. When the animal content of the bone-cells has given place to a large extent to the mineral content, the bone has taken on that much extra brittleness. In middle-life the joints have a tendency to creak. This is a bad sign, pointing to lack of synovial fluid, for instance, at the knee-joints and ankles, and this means, in plain talk, a lack of oil. The joints of the body must be oiled if the machine is to run smoothly. Oil is only a figure of speech and I am not saying here that the synovial fluid is the same thing



at all as the fat and oil secreted by the sebaceous glands, for example. But it is very necessary, if you are to keep your joints in right working-order, that there shall be no creaking or snapping when you bend them quickly. This exercise of sitting upon the heels is the best means of oiling the knees and ankles that has ever been known. The effect upon you at first will be pleasant or painful in the exact degree in which you are in need of this exercise. If your joints are in a bad way you will feel tired out, crippled and lame, by even five minutes of this sitting on the heels, but I ask you to persevere, and continue it daily and nightly, exactly as I have advised here, and tell me in three months just what difference this simple thing has brought about in your system. There will be no cracking of the joints any more; there will be greatly improved power of climbing stairs, or climbing hills, and there will be no cramping of the muscles of the thighs or of the calves of the legs after exercise. Finally there will be no such thing as sleeplessness or insomnia for you, because insomnia, no matter what its indirect cause may be, can be caused directly by one thing, and one thing only, namely, the presence of too much blood in the brain, causing activity of the thought, causing wakefulness. Sitting upon the heels draws the blood from the brain by inducing a fatigue of the muscles of the thighs and knees and ankles, and this equalizes the circulation, and promotes sleep. Moreover, this exercise stands strictly in a class by itself in this regard. I do not know of any

other way whatever in which you could by exercise draw the blood from the brain without at the same time stimulating the heart's action to such a degree that the good sleep-producing result would not be upset and brought to nothing. Observe that by sitting upon your heels you do not in any way trouble the heart or nerves and therefore you make no demand upon the nervous system, but permit the system as a whole to return easily to its right equanimity just previous to the oncoming of sleep. That is the rationale of this method as a sleep-inducer, superior not only to those abominable coal-tar products favored by the medical profession, but superior to any other means of inducing sleep in the refractory and highly-strung nervous organizations of modern men and women. Let us be thankful that nature has it in her power to give us the choicest of her blessings when we have the intelligence to take them from her hand. You hear of men who have shot their nerves to pieces dying for want of one night's sound sleep. There are a hundred drugs in the Pharmacopoeia quoted as excellent sedatives to the brain and therefore excellent hypnotics, but I never read in any medical journal that the mere practice of sitting upon the heels at night **MUST** produce sleep and could not by any possibility prevent its appearance. My principal indictment of Germany is not the past four years of war, but the insidious flood of coal-tar derivatives which she has let loose upon a friendly if credulous civilization in the name of Advancing Medical Science.

## CHAPTER IV

### THE SEX-INSTINCT; ITS USE AND ABUSE

Nature has implanted in all her creatures a sex-attraction of such compelling power that its observance will not be hindered though death or injury await its fulfilment. The drone or male bee gives his life for his love; the scorpion, the praying mantis, and the tarantula satisfy the hunger of the female with their devoted bodies after satisfying her affection, and the greater of the four-footed animals, the moose, the buffalo, the deer, and the horse in its wild state, are urged by the sex-instinct to do battle upon each other in the presence of the female in order that she may reward with her favor the boldest, the strongest and the best among them. Among the animals, with the sole exception of man, the mating-instinct is self-protecting, for the advantage of the offspring. In man alone no safeguard has been thrown about the bearing of children, and in man alone the sanctity of the pregnant condition is violated. It should be taught in schools, it should be read in books, it should be thundered from pulpits, that a woman pregnant is a woman sealed from a profane touch. Are we lower than our four-footed kindred in the scale of right and wrong that we do not know this, or do not heed it? Thanks to the clean teaching of some illustri-



ous women it is coming to be accepted as reasonable that a woman shall be the sole custodian of the rights of her own body, and, after four thousand years of contrary practice, established by men and sanctified by Church Dogma, it is being at last taught here and there that the rights of the unborn child must take precedence over the appetites of the parent or parents. The right of the child to be well-born is now fairly acknowledged. The basic truths of Eugenics do not, as many suppose, center about the choice of father and mother, or the selection of the parents, but about the customs and conduct of the marriage-observances during the nine months which elapse after conception before the birth of the child. This is now held to be of equal importance with the selection of the parents, and their freedom from disease.

The whole subject of sex-energy is of such importance to the physical and mental well-being of all men and women, and bears so exactly upon the happiness or misery of the young and middle-aged, that we think a little clear instruction thereon is advisable in this system of Physical Culture, especially since most of the mistakes that are made in the lives of the married, leading to unhappiness, aversion and divorce, might in great measure be avoided if certain physical truths were understood and certain rules of practice adopted.

**The Sex-Problems of Youth.** Shortly after the time of puberty in the young of both sexes the physiological changes which result from the physical developments of the growing bod-

ies produce certain results which are most noticeable during sleep, when the governing restraint of the reasoning mind is absent and the subconscious is in control. These results take the form usually of voluptuous dreams in which some one of the opposite sex figures prominently. On waking to consciousness the feeling of the dreamer is one of shame, and in exceptional cases, if the home teaching and training on these subjects has been defective or lacking, there is a poignant conviction of sin. It is shocking, indeed, but only because the young man or woman has not been taught by the mother or father that these things are entirely natural, and are evidence only of a developing sexual nature. They are neither bad nor good; they are merely natural, and common to all mankind. Because of the deep impression which they make upon the waking mind, however, it too frequently happens that these experiences have effects which are the reverse of good and which may, if not counteracted by wise counsel from those in authority, who can speak both with love and understanding, affect both mind and body injuriously. The young man in particular, if he be a bright, strong, clean-minded youth, who loves physical exercise and takes a pride in his athletic prowess, feels dispirited as a direct consequence of these experiences and believes that his system is being drained of its force. There are certain human hyenas, under cloak of a medical degree, who prey upon these fears of young men, and send out leaflets and booklets picturing the horrors of prema-

ture decay, and early insanity, as the result of what they call Night Losses. It is but just to an honorable profession to say that such men are held in abhorrence by all physicians as a class in all lands. The important thing for us to remember, however, is not how they are regarded by physicians generally, but how their leaflets are regarded by the young men who devour their contents. It is unhappily true that fully seventy-five per cent of these young men believe that what they read therein is fact. I may give a case in point to show how prevalent is this belief. In the year 1898 I was teaching Suggestive Therapeutics to a class of thirty students of Osteopathy in a northern town. They were as a class well above the average, physically and mentally. Of these thirty, twenty, or two-thirds of the class, came to me privately to ask if there was not some way by which the mind could be controlled during sleep so that the voluptuous dreams could be held in check. It will simplify this instruction if I repeat in substance here just what I told these young men. "This thing you speak of," I said, "is natural to healthy human life. Its absence is the unnatural thing. If you were a man who had lived out his life before his time; if you had lived fast, and especially if you had been a hard drinker, you would have no such experiences. The impotent man does not have them. You must not regard them as either moral or immoral. When you stick a moral value upon them and regard yourself as a sinner because of them, you make them evil, because you give



them a power to hurt you through the depressing effect of your thought upon your nervous system. You can grow weak, feeble, discouraged, and lose in weight, and lose in energy, and lose in ambition and power, entirely by the effect of such thoughts. The mere functioning of your sexual nature is not weakening to you, but the thoughts you hold regarding it are not only weakening, but can be deadly. The human semen is only mucus. The gland that secretes this mucus also carries with it the life-principle, or spermatozoon, but that fact has nothing to do with the secretion of the mucus. If the gland discharges its mucus it is because your system required it, and for no other reason. Instead of shame you should feel glad that the glands are secreting naturally and rightly. This is nature's way of teaching the fact of sex to her children. We, being naturally mutton-heads, pervert her instructions by talking of sin and shame in connection with her instruction. If we are religious we repeat in Church on Sunday that insane moan of David the Harpist of Israel, 'Behold, I am shapen in wickedness, and in sin hath my mother conceived me.' We have reached a time when we do not agree with the Hebrew idea of concubinage as the proper position of woman, and therefore we have reached a time when we disagree with David's lament, but we have not reached the time when we think and act consistently on this subject, and acclaim the sex-relation as sacred. We shall come to that later. For you, understand that you should be proud rather than ashamed, and let

me hear no more about the weakening effects of this natural human experience." I am glad to remember that the good effects of this kind of talk were immediately apparent in these young men, and I think it safe to assume that they passed on these truths to others when the time came for them to speak.

**The Marriage Relation.** Some twenty years ago a highly gifted woman by the name of Ida Craddock taught in her classes that there was more in the act of marriage than a gratification of the senses, and published a book on the subject. In some way this book was taken up by an association, a so-called Purity League, and this woman was arraigned, found guilty, and sent to prison. She died there. With all my heart I hate and loathe this form of detestable cruelty which man practices on man. I do not believe in any hell, and therefore doubt that her persecutors are roasting in the lake of fire and brimstone for a thousand years to make atonement to Ida Craddock. She taught something of vital importance to men and women, and the blind idiots slew her for it. She taught that the sexual act was a symbol only, and that the happy marriage must be, and could only be, an ideal state, a perpetual courtship. We all admit this to be true. We all know it. Poets, our most enlightened seers, having the clearest vision of truth, have told us this. But Ida Craddock did more than rhapsodize about the ideal marriage. She taught the how and the why. Alice B. Stockham has followed the same line of instruction in *Karezza* or *The Ethics of Mar-*

riage, one of her books, written with delicacy and insight. Ida Craddock taught the fundamental thing, a thing of the greatest importance to men and women today who wish to make a heaven of their home, namely, that the sexual act between a man and a woman, when inspired by pure love, is a holy thing, and has a two-fold purpose, to produce children, and to increase love. The two purposes are distinct, and the two sexual acts are distinct. The common belief, and the common practice, is that the two acts are one and the same. Ida Craddock taught that the completed sexual act, securing the impregnation of the ovum of the female, was permissible only when it was the desire of both the man and the woman that a child should follow. At any other time, and at all other times, the sexual act must not be completed, neither by the man nor by the woman, but must be controlled by both. This abstinence from completion of the sexual act on both sides, in her view, was the highest form of the exchange of love-magnetism, leading to a closer love and affection between the man and the woman, and to a condition of perpetual desire of each for each. That was the gist of her teaching. There are many of us today who know that she was uttering inspired truth when she so taught, and the doctrine of the conversion of energy from the sexual to the mental and upward to the spiritual is no new thing, but it becomes a vitally important thing when it is realized that just such a very simple thing as sexual-exhaustion is at the bottom of most of the unhappy marriages and their sub-



sequent tale of disgust in the Divorce Court. Let us not permit any prudery to forbid our complete understanding of this matter. The practice of self-denial in marriage, to the extent of avoiding the completion of the sexual act is, to the student of Physical Culture, desirous of training mind and body to the highest state of excellence, a necessary means of preserving that sexual energy which is the potential of all the sum of his energies, muscular, nervous, mental and spiritual. This teaching will find no favor among physicians. They point to the fact that continent bachelors, and spinsters, who are both thwarting nature in their celibate lives, pay the penalty of disregarding her wise laws by a dwarfing of their mental and physical vigor. This, with some notable exceptions, Miss Willard and Miss Fawcett, for example, is in the main true. It is true that the unmarried woman dries usually into an angular and unprepossessing female, with a strident voice, and too often with a melancholy disposition, while the male ascetic, if he persists in living the continent life, is more than likely to finish it in an asylum for the insane. This is true, with notable exceptions to its uniformity. But I would call the attention of physicians to this important difference in the two conditions. In the case of our married couple who practice this continence in the married state they are kept sane and upheld and strengthened in their observance of this self-denial by the fact that this thing is of their own choosing. They have the good results of their self-control constantly

with them and before them in the added pleasure which each takes in the society of the other, in a thousand tendernesses each for each which find daily expression, in a keen desire of each for each, which means an entire absence of satiety, in a word, in the increase of their love for each other. Furthermore, it is to be remembered always that this practice of self-control in marriage is only the application by reasoning man of that fine exclusiveness of the dumb beasts who use the procreative instinct for the one and only right purpose of begetting offspring. This is always and forever the one right purpose of the completed sexual act, and it is strange indeed that I should be arguing in favor of a practice by men and women which no dumb brute in creation disregards. Considered from this angle is it not amazing that such counsel and instruction should be necessary for the good of mankind? Are we nothing but a race of congenital idiots with criminal tendencies? Let us prove the contrary, and it would be no bad start in the direction of maintaining that man is the superior of the brute if we resolve in this particular to do with conscious purpose something that an animal, guided by instinct only, does for the advantage of the species.

## CHAPTER V.

### THE PHYSICAL IDEAL

It has been made clear that we are not to regard the development of ridges of muscle as the ideal of human physical attainment, but rather a smoothly rounded physique, straight, slim, supple and quick. The muscles must play under the skin, with a rippling effect. The quality of the muscle is sought rather than the quantity; the aim is the strength of steel, rather than the bulk of iron. We have considered the exercises which are required to produce in the physical body of man or woman this condition of muscles of quality which will show strength, contractility, expansion, and endurance, and which will not stiffen under exercise, or go lame under strain. Now you are to consider the fact that in order to keep this physical body of yours at all times in the right muscular condition you must know what to do in the day-time to keep the muscles supple, with the minimum of effort, and the least expense of time and attention. Nothing in this system of Physical Culture must be allowed to be a trouble to you, or we defeat our own purpose, which is to teach you how to get the biggest results with the least effort and in the shortest time. Therefore, you will bear in mind that the day-time exercises that follow now are of the simplest kind, but quite



as important to the effect sought as the exercises which are taken in bed. And before we go into the detail of them let us consider the muscular efficiency of the domestic cat, because our ideal of muscular perfection for the human being is very like the muscular attainment of the cat, or the tiger, or any of the feline tribe. The familiar expression, "quick as a cat," has a deep significance.

**The Cat in Repose.** You probably have a cat of your own at home. Let us take a look at her together. You notice the sleekness of her body; the absence of any hardness of muscles; the softness of the flesh under the loose skin. You see that she is a pattern of stillness when in repose.

**The Cat in Action.** Now she yawns, stretches her four legs one after the other, stretches even her neck, and goes out into the yard. No stiffness in her walk, you perceive, but a grace of motion, due to the co-ordination of all the muscles. Now she is met by a small dog, a stranger, and in a mood for a frolic. The cat does not care for frolics with strange dogs. She stops, fluffs her tail to three times its usual size, opens her mouth, spits, curves her back into a hoop, and, since the foolish dog takes all these danger signals as part of the game, and moves a few feet nearer with joyous barkings, she moves one paw, as quick as lightning, once, twice, seeming to pat the dog's nose with it, and instantly she has turned, leaped ten feet up the side of a tree in two bounds, and is looking down upon the dog below almost before he has had time to realize

that his nose hurts where she tore it with her claws, and that he has good reason to be very angry indeed. This little drama is enacted almost daily where cats and dogs meet, and it is interesting to us because of the speed shown by the cat. If, when she put out her paw and stroked the dog's nose for him you had been able to touch her foreleg it would have felt as hard as metal. If, at the same time, you had been able to stroke her back you would have felt the muscles rippling in motion under that sleek skin, smoothly rounded masses of muscular tissue, varying from hard to soft as the cat's intention of using those particular muscles varied, and finally, when the leap to safety was called for, you notice that it was effected with the same lightning speed, the same ease, and the same sureness. There seemed to be no more effort about that swift leap up the tree than in the cat's leisurely walk into the yard from the house. Now this simple thing, this effortless action, is tremendously important to you, and it is on this account entirely that we use the cat as our illustration and example of the highest possible attainment in human physical development. Because this catlike swiftness is something that you must attain, and I propose to show you on what it depends, and therefore how you may make it your own, with the least possible expenditure of time, trouble and effort.

**Expansion and Contraction of Muscles.** In the illustration which goes with the neck exercise, which you have already been taught, and in the pushing and pulling and stretching exer-

cise in bed, you will have noted the muscular effort which causes a muscle to harden itself, and which is followed by a softening or relaxation as soon as the muscular effort terminates. The necessary exercise for a muscle of the human body is comprised in these two conditions of muscular contraction and muscular relaxation. Notice exactly what is being said here. The growth and development of muscular tissue in the human body, the right development, you understand is meant here, the developing of QUALITY in the muscular system of the body, is brought about in its most perfect form by nothing else than the hardening and relaxing of a muscle or group of muscles, in regular alternation. The tempering of the muscle, which means teaching the muscle to endure strain without fatigue, is brought about by hardening a muscle or group of muscles by an effort of the will long-continued. Get this point quite clearly in your head, because it is the pith and marrow of this system of instruction. When, by an effort of the will, you clench your fists, harden the muscles of both arms from the wrists to the shoulders, and at the same time stretch taut and harden the muscles of the chest and shoulders, you can hold this position of tenseness of the muscles exactly as long as your muscles are or are not of right quality. If your muscles are loaded with waste matter, fat, etc., and poorly supplied with oxygen, you can hold this position of tenseness but for a very short time. If your muscles are of right quality you can hold it for as long as ten minutes without relaxing. If your muscles are



of poor quality and you compel yourself to hold this position of tenseness for ten minutes you will feel a stiffness afterwards in the muscles used, with, very possibly, pain and soreness persisting for some days. Now we are getting to the heart of this matter. Nothing in the way of hard training of the body, or lifting of weights, or practice of feats of walking, running, jumping, etc., is required in order to bring your muscles into the right condition of quality. Nothing whatever is required of you but the practice of this alternate contraction and relaxation of your muscles by a simple effort of the will. This is the secret of building muscles of the quality of the cat's, soft in repose, hard in action, and capable of the maximum of efficiency with the minimum of effort.

**Your Day-Time Exercise.** The easiest way for you to begin this habit of muscular control is to start it as soon as you go out of the house in the morning. Make it an invariable habit, on leaving the house at any time of the day, to draw in through the nostrils a deep breath of air, and hold it while you count eight, or while you walk eight steps; then expel it with force, through either the mouth or the nostrils, emptying the lungs as completely as possible. If you make this your invariable rule you will make yourself practically immune against colds or chills. It is the golden rule of health of body, quickening the circulation, increasing the heart-action, vitalizing the system. Now, in order to build the muscles of quality, which is the main object of this instruction, it is only

necessary that you add to this deep breathing effort, while you are walking along, the act of expansion of the neck, clenching of the fists, hardening of the muscles of the arms, hardening of the muscles of the shoulders, hardening of the muscles of the abdomen, hardening of the muscles of the thighs and hardening of the muscles of the calves of the legs. It seems to you, perhaps, as you read this, that it amounts to a lot of work and gives you far too much to take care of, but it is not so at all. It is the easiest thing you ever attempted. You may either do it by degrees, teaching yourself first to take the deep breath and at the same time, while holding the breath, and walking the eight steps, hardening the arms only, then relaxing the muscles of the arms while you exhale the breath, or you may attempt the full and complete hardening of the body-muscles, arms, neck, shoulders, chest, abdomen, thighs and calves, as given above. It does not matter whether you do it by degrees, or do it all at once from the beginning. Since our purpose is to get the biggest results for you in the shortest possible time our advice is that you practice this whole exercise at once from the beginning. It produces new growth of muscle-cells by stimulating the cells to get rid of their waste; it tones the muscle-fibres; it stirs the muscle-cells to take more oxygen and material from the lymph; it develops the power of the muscular tendons, and, in a word, it converts weak muscle into muscle of quality.

## CHAPTER VI

### THE SECRET OF BEAUTY

**Beauty's Essence.** It is not generally understood that the beauty of a woman is dependent upon two things exactly, namely, her fat and her muscles. This is so strange a saying that it will be denied as a fact. It is, however, literally true. In spite of the popular jibe that "Nobody loves a fat man!" there is no beauty without fat. The smooth curves and contours of youth are due to two things, the presence of fat-cells beneath the skin, and the presence of muscular tissue, or groups of muscle-cells, in place. The haggard face of age is due in both sexes to the absence of fat and to the sagging of the muscles of the cheeks, mouth and chin. It may be more than a sagging, it is often a complete disappearance of muscular tissue; an atrophy. The lines and wrinkles which add to the appearance of age in the face are due to the same cause, namely, an absence of fat and a loss of muscular tissue. The looseness of the skin, which folds itself into these lines of age, is, of course, not a sign of a stretching of the skin, because the skin is in quantity the same in age as in youth. It is a sign only of want of material, fat and muscle, beneath its surface, to fill out the looseness of the skin on face, hands and neck. The cure of the appearance of old age in the face is, evidently, to



cause new fat-cells and new muscle-cells to occupy the spaces they formerly filled in the face of youth. Before we discuss the right and only method of accomplishing this end, let us devote some little attention to the absurdity of the modern method of removing these marks of age from the face of woman.

**Creams and Lotions and Skin-Foods.** There are a thousand different complexion creams on the market, and there is scarcely an American or European woman alive who does not use some form of cold cream on her face for the improvement of her skin. Supplementing the use of the creams is the common use of skin tonics or astringents for the removing of wrinkles by causing the loose skin to contract and tighten. Speaking now with accuracy and moderation, it is true that every face cream, lotion, or skin food that ever was made, sold, and used, is an absurdity, bringing about exactly the condition of looseness of the skin which its use was intended to prevent. Think a moment. The human skin, like the skin of any other animal, is a covering of what in its tanned condition would be leather. If you apply grease or fat to leather what happens? What happens when you rub oil into leather? It stretches, does it not? Most certainly it does. The same result follows when you rub oil, creams, or fat, into the human skin. The only benefit derived from the process, and it is admitted that this is a great benefit, so great that it practically offsets the injury caused by the fat and creams—the only benefit comes from the rubbing, stroking, smoothing and

exercising of the skin when the fats are being applied. This massage, or stroking, stimulates the lymph of the blood to get rid of its wastes, stimulates the capillaries and blood vessels to greater activity in nourishing the tissues, and stimulates the cells to re-building of wasted tissues. This massage is so good for the skin that it more than compensates for the foolishness of stretching the texture of the epidermis with fats and oils. It is hardly necessary for me to assure you that there is no such thing as a skin food outwardly applied. The food for the skin comes to it from the blood and lymph, and from nothing else at all. The cells of the epidermis cannot take any nourishment whatever from the outside; nothing whatever can be accomplished by rubbing any cream or lotion into the skin except a temporary clogging of the artesian wells of the skin, the minute pores through which water is forced up from within to the surface. This does no great harm. There is no such thing as choking these sweat-glands by anything short of a coat of varnish. They will act through all thicknesses of dirt. They will force their water through deposits of dried perspiration, accumulations of days, weeks and even months of neglect, and do their part to keep the unclean body in its best possible condition of cleanliness within. The evil of creams applied to the skin is only that they do exactly the thing which it is hoped they will prevent, namely, they cause the skin to lose its natural elasticity and thus contribute to its looseness, flabbiness and stretching.

**Skin Tonics.** The application of some form of alcohol or witch-hazel and alcohol to the skin of the face as a tonic, or some preparation of alum as an astringent, is, as you perceive from the foregoing, merely an absurd custom, of no value whatever apart from the massage of the skin and tissues concerned. It is not possible for anything whatever to produce a contraction persisting for more than a short space, which must naturally be followed by a relaxation of the skin to its former condition. It is possible by use of such an astringent as common vinegar to produce a temporary contraction of the skin, lasting for as long in some instances as one hour, but usually disappearing in from ten to twenty minutes. It should be evident to you now that, apart from the slight contraction and expansion produced upon it by hot and cold weather, or by hot and cold water, the skin of the face and body does not contract, or diminish itself to less space, but remains practically of uniform quantity from the age of fourteen or fifteen till death. Clearly the desired contraction, or taking up of the slack, can only be brought about by one thing, namely, the tightening of the skin from beneath, by building new tissues to fill the hollows caused by the years. From this it follows that if all women, from their youth onward, took the trouble to keep these hollows filled, by daily massage of their faces, the blood and lymph would take care that there should be no inactivity of the fat cells and muscle cells beneath the skin, and consequently there would be neither lines, nor wrinkles, nor sag-



ging muscles on the face of age. The sweat glands, and the sebaceous glands, supply the surface of the body with the minute quantities of oil the skin requires to present the bloom of health, and a frequent washing of the skin of the body with good soap and warm water, followed by cold water, is all that is required to cause the blood to clear the complexion of sallowness, tone the facial muscles and redden the cheeks with the hue of health. The massage is the miracle-worker, and there is, of course, a One-Best-Way in which this massage is to be applied.

**The Daily Bathing.** Leaving the massage on one side for the moment, let us give a little thought to the simple every-day habit of cleansing face and body. Warm water and soap must always be followed by the dash of cold water for the toning of the skin of face, arms and body. We must seek for the reaction of the cold water, and if it does not readily appear we must compel its appearance. This reaction is the flow of blood to the surface after it has been repelled by the shock of the cold water. It is a very important thing in the rebuilding of fat cells and muscle cells in the old face and neck that this reaction should be vigorous and complete. It is recognized by the reddening of the skin. If it is slow in appearing it may be produced by bathing the face in water that is hot, and following this immediately by the dash of water that is ice-cold, after which the face should be patted only with a towel and the massage of the face be immediately begun, and continued until the skin of the face and

neck are smooth and dry and glowing with warmth. The point to remember here is that it is the massage with the hands which produces this condition of warmth and complete dryness of the skin. It is not to be produced by the rubbing with the towel. Three or four times daily are not too many for the washing and massaging of the face and neck, but for the cleansing of the body once daily is sufficient, except in the heat of summer. Rightly done, it can seldom be over-done, unless the bather be a cold water enthusiast who believes the morning plunge in the ice-cold water the one right way to health. This is a matter that determines itself exactly by its effect upon the bather. If body and brain are improved by the cold plunge it is good; if there is dullness and lack of energy following, it is bad. Each individual is a rule to himself in this matter, and no general rule can be laid down for the observance of all persons of all ages and of both sexes. It is safe to say that if there is no attraction towards the cold plunge it is best to let it alone. It has no direct bearing upon the question of Health and Beauty.

## CHAPTER VII

### THE PROPERTIES OF THE CELLS

**Living Cells.** Your researches into Physiology, or the functions of the human body, will teach you many interesting things regarding the structure of the organs, which should be supplemented by your study of Anatomy, and this will lead you naturally into some investigation of the two component parts of the cell, namely, the Nucleus and the Cytoplasm. No matter how greatly the various cells of the body may differ from each other in appearance as in properties, there is no exception to this striking fact that all cells consist of these two parts—nucleus and cytoplasm. The nucleus may be called the life-germ of the cell, and the cytoplasm the material or body of the cell. When a cell divides into two, the nucleus divides into two. The red corpuscles of the blood are not true body-cells, in this sense, that they have no nucleus and therefore no power of division, but the white corpuscles have this nucleus, and therefore have the power of increase by division, in common with all living cells of all the organs. We say, when speaking broadly, that the blood feeds the cells of the body, but, speaking exactly, the blood does not come in contact with the cells directly. The cells get their food from the lymph, which is a fluid acting as a go-between



in the body between the cells and the blood, taking food from the blood for the use of the cells, and taking the waste products from the cells and returning them to the blood. Therefore the cells of muscles, glands and organs live in lymph and are bathed in it continuously, as a fish is bathed in water.

**Structure of the Cells.** It is a mistake to suppose that the body-cell is a round, hollow space with walls, resembling a minute balloon. Plant-cells do usually have such walls, and their hollow space is filled with a liquid solution of salts, sugar and other dissolved material, but it is rare that the animal cell possesses either the cell-wall or the empty space which is filled with liquid solution. The living cells of the body, consisting of nucleus and cytoplasm, are found to carry in suspension minute granules of highly viscous, liquid materials, forming products of their own manufacture for use of the system. When stimulated by nervous impulse the cell gives out these manufactured granules, and even lessens in size in consequence of this activity, while it attends to the business of creating new granules during its periods of rest. Every living cell in the body, therefore, is always in process of activity of function, and is therefore in a condition of change, or growth, maturity and decay.

**Dead Cells.** Not all cells in the body are living cells, by any means. Most of the bones, tendons and ligaments, which have no work of manufacture, or secretion to attend to, are lifeless in the sense that while nucleated cells are present in all of them, they are chiefly

composed of lifeless matter between the cells. The outer skin of the face and body, the epidermis, also consists of dead cells, arranged in thick or thin layers, according to the part of the body concerned, the number of layers of these dead cells in the palms of the hands and the soles of the feet, for instance, amounting to one hundred, while in other parts of the body less exposed they do not exceed twenty layers in thickness. This will make clear to you that as you pass from consideration of the true skin or dermis, with its blood supply and living cells, to the epidermis, or outer skin of face and body, exposed to the drying action of the atmosphere, and acting merely as a covering for the organism, you find that this outer skin which, in health, seems such a living part of the body, is, in fact, composed of dead, flattened, horny scales, which are being constantly rubbed off and their loss made good by the growth and multiplication of the living cells of the dermis beneath. The hair and the nails are other examples of this amazing process of using the dead cells of the epidermis, or outer skin, to form a protective covering to the organism, ministering to its usefulness or its beauty. Without nails our fingers would be deprived of half their strength, and without hair our heads would be shorn of an attraction and left too much exposed to changes of temperature without.

**The Fat Cells.** The tissue lying beneath the outer skin has the property of storing up fat within the cytoplasm of its cells. This is the reason why we said in the beginning that

Beauty of Face and Body rests upon Fat. The adipose tissue of very fat people is simply connective tissue whose cells are loaded with droplets of fat. The value of this storage of fat, apart from its effect of beauty or grossness in the appearance, is enormous, because fat and glycogen are sources of heat and energy upon which the body may draw at any time. By its chemical activity the body converts starches and sugars into fats, and even in a measure is able to manufacture fat from proteids or nitrogenous foods. The cells are built chiefly from the proteids of the food we eat, and the fats are lifeless material which the cells store up for the use of the body. In the same way the liver is the chief manufacturer of glycogen, and the chief storage warehouse of the sugar needed with fat to produce heat and energy. The fats and carbohydrates of our food, therefore, are our sources of heat and energy, and fat is found in muscles as in practically every living cell of the body. Fat is a necessity to bodily strength, bodily function, and bodily beauty, and only becomes a hindrance or a menace when it is in excess.

**Massage as a Stimulant.** Whatever, then, will stimulate the cells of the body to activity, causing them to metamorphose their contents, causes them to produce two exactly opposite results. In the case of fat people their cells are inactive through excess of storage. In the case of thin people their cells are inactive through lack of nutrition. In both cases the stimulus which the cells require is supplied by **massage**, which means that massage of the



skin and underlying connective tissue is the right method to build up and round out the faces of thin people, and is also the right method to remove from fat people the excess of fat which is stored in the inactive cells. That is the reason why this New Thought System of Physical Culture and Beauty Culture is exactly the right System for all human beings, whether fat or thin, whether young or old, and whether male or female, the purpose being to build the fat-cells that are necessary to Health and Beauty in the normal body, and to remove the fat that is stored to excess in the unhealthy body.

**Life Is Activity.** Whenever a cell of the body has reached the point where its natural activity is exhausted, and when, therefore, it is no longer able to perform its functions, or when it cannot be used by the body in the form of a dead cell for the purpose of constructing bone, ligament, or outer skin, then it is destroyed and removed from the organism and its place taken by new cells ready to engage in the life-work of the organism. Thus activity is the expression of Life, and whenever there is interruption of this activity in the body its cells are inert, and must either be removed or stimulated to new activity. The interference with the activity of the cells, and therefore the interference with the normal functions of the organs of the body, may be due to a number of causes, the commonest being the presence of microscopically minute germs, known as Microbes, in their three forms of Bacilli, or rod-shaped, Cocci, or ball-shaped,

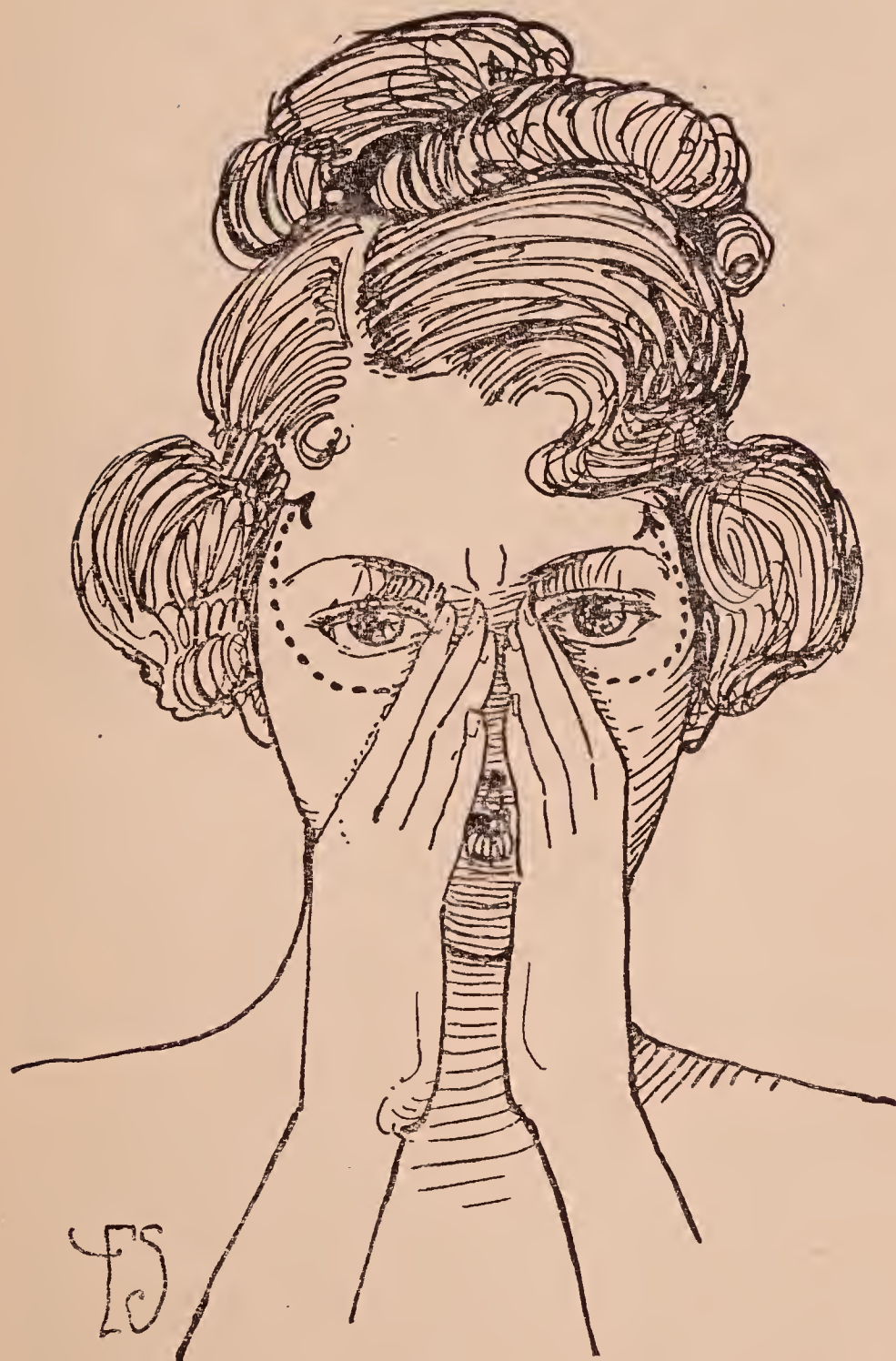
and Spirilla, or screw-shaped. Bacteriology will supply you with full information regarding the activities of these micro-organisms, and one point only is touched upon here for your information, namely, that the human body in Health, that is to say, in its normal condition of activity of the cells, is able to destroy these invaders when they appear. The white corpuscles of the blood in health are sufficient, together with the chemical protective substances manufactured by the cells, to take care of the invasions. The battle is sometimes to the corpuscles, and sometimes to the invaders, according to the resistive strength of the body as a whole. Practically all pus conditions, abscesses, etc., are proof that the fight has gone against the white corpuscles, since pus, under the microscope, is shown to be composed of the bodies of dead white corpuscles which have been destroyed in the encounter. When the fight goes well, however, the white corpuscles vanquish the microbes by absorbing and digesting them. This is the manner in which the body in health protects itself against disease from without, and this is the normal condition of the human body, disease being abnormal, or evidence of inactivity of the cells, its natural protectors.

## CHAPTER VIII

### MASSAGE OF FACE AND NECK

**The Elastic Quality of the Skin.** You know, of course, that the face of youth can distend the muscles of the face and stretch the flesh to a remarkable degree, in laughter, grimace, yawning, etc., but that this extension is so immediately followed by contraction that when the face is again in repose there are no marks or traces left of any distension. You know, too, that if this same quality of recovery or elasticity of the skin were the property of the skin of age, it would be the easiest thing in the world to rub out lines and wrinkles. The point for you to remember is that this condition of elasticity, which seems to belong to youth alone, belongs only to the structure of the skin, and is therefore the property of the skin of age as well as of the skin of youth. The reason why the skin of age records these marks, wrinkles and lines, while the skin of youth does not, is that the skin of age is not supported by the fat-cells and muscle-cells of the face of youth, and also that the skin of age is formed of cells which are more inactive in the true skin, or in the cells of the dermis, than the skin of youth. The result of this inactivity is that the skin of age falls into creases and lines, and the result of this absence of fat and muscle is that the skin of age holds







and retains these creases and lines. Our purpose, therefore, is two-fold, namely, by right exercise and right food to build up the contour of the face of age, and by right exercise to stimulate the cells of age to activity in rebuilding and activity in getting rid of their waste, in a word, to stimulate cell-function. This is done by massage, and when it is clearly grasped that the result **MUST** follow the right application of this exercise, there will be no need of impatience at the fact that the results are slow in appearing. The results will necessarily be slow, because the cell-inactivity in age has been a long process in itself, continuing for thirty or forty years. If from youth onwards these simple exercises of massage of the face and neck had been practiced there would at no time during the oncoming of age have been any inactivity of the cells, and consequently there would not have been the appearance of age in the form of lines and wrinkles.

**The Right Massage.** The right motion to be employed in massaging the face is continuous. The accompanying five illustrations make the process clear only when the explanation here given is read, understood, and followed. Any time for the massage is proper, but the best time is immediately following the washing of the face, especially in the morning and at night. The massage is given with both hands simultaneously, the first position being as shown in Fig. 9, beginning with the nose. The fingers of the hands are brought lightly down on each side of the nose, the tips of the fingers reaching to the wrinkles under the



eyes. Each hand, continuing its motion, is then carried up to the temples, lifting the loose



skin of cheeks, and temples, by means of the finger-tips only. The hands then, or rather the finger-tips, return in a sweeping motion to



the under-eyelids, and onward to the bridge of the nose, and upward from that point to the space exactly between the eyes on the



forehead, where frowning wrinkles are seen. The hands then, smoothing out these wrinkles by tension, pass on to the skin above the eyebrows, smoothing the frowning wrinkles by



continuing the tension, and the whole hand is then brought into play to complete the movement by pressure of the palms under the angle of the jaw, and lifting the cheeks up while the lips are protruded. The position of the hands is now changed, the heel of the palm being brought forward while the fingers are turned back below the angle of each jaw, and the final motion of the massage is made by the stroke which lifts the skin of the neck lying loosely under the jaws. This completes the movement, which has been divided into five illustrations, but which is really one continuous motion of the hands.

**The Lifting Motion.** Only once during this complete motion is the effect downward, and then only lightly and briefly. The tendency is always upward, wherever possible, because the tendency of muscles is to sag downward in age, and this is to be corrected by the opposite, or upward stroke. The pressure upon the cheeks is from the ears towards the nose, or upward from the angle of the jaw towards the nose, shaping the cheeks into rounded masses. It assists this process if, while the lips are protruded, the cheeks also are slightly distended by air, which obliterates the lines of age running downward on each side of the nose to the mouth.

**Special Massage for Certain Lines.** In addition to this general massage of the face and neck, which is amply covered by this one continuous motion, special attention may be given to the removal of particular lines or wrinkles, by themselves, such as the lines between the

eyes, the lines under the eyes, and the lines from the nose to the mouth. It is necessary only to repeat that all massage of the face and neck is to be lightly given and frequently repeated, and it is immaterial whether in special massage for individual lines you use a stroke that follows the line or crosses it. The effect in each case is the same, namely, an effect of building up by exercise, and of removing the inactivity present by this exercise, which causes the cell to get rid of its wastes. It follows from this that it is of no consequence whether you massage a line along its length or across. The rapidity with which it disappears is determined by the frequency with which you repeat the process of massaging, and by your attention to the health of the body and the constitution of the blood. It is clear that a blood-supply rich in building materials, with quickened circulation and improved oxygen-carrying, will produce faster results in the use of massage to remove wrinkles than a system that is not functioning properly, and in which constipation, perhaps, is at work to lower the vital forces and impair function.

**Further Effects of Massage.** Holding in mind the bodily condition of youth and the bodily condition of age as two states of living tissue which show contrasts or differences it will occur to you that one of the most evident of these contrasts is that the arteries of age carry less blood to the tissues than the arteries of youth, and that not only is the diameter of the aged artery less than the diameter of the youthful artery, but the current of the blood

of age is slower than the current of the blood of youth. Remembering also that the blood is the carrier of waste products from the cells as well as the carrier of food to the cells, you will understand that in age certain of this waste matter from the cells is deposited in the arteries, veins, capillaries and lymphatic ducts, and that the elasticity of veins and arteries and ducts is lessened. You have then in age a condition of the veins and arteries and lymphatics which is absent in youth, and which is caused by the general slowing up of the vital processes in the system of age. You see here the workings of a vicious circle of cause and effect. The lack of exercise of the organs causes the slowing up of their functions, and the slowing up of their functions causes deposits of waste material to collect in cells, tissues, muscles and glands, producing such results as fevers, inflammations, or congestions, hardening of the arteries by deposits of metamorphosed calcareous mineral material, such as carbonate of lime, and such deposits as the urates of soda at the joints, which results in acute articular rheumatism, gout, and arthritis deformans, or ankylosis of the joints. It is not asserted here that massage is to be used to bring about the dissolving of such deposits, and thus to effect the cure of such a condition as ankylosed joints. When the deposits have progressed to such a point as this, massaging is not a means of cure. But it is an entirely effective means of preventing the formation of such deposits in the first place. The muscle



that is exercised is a live muscle, and its activity is its own protection against deposits and the ensuing inflammation. The flesh that is massaged is live flesh and its activity is its safeguard against the accumulation of waste substances in its cells and tissues. The blood itself transfers to the lymph certain mineral molecules of acid chemical combination which act as dissolvents of alkaline deposits, and also certain alkaline chemical combinations which act as dissolvents of acid accretions, such as those lactic acid products which accumulate in the glands of the tuberculous and produce swelling of the lymphatics. Given the right constitution of the blood which is present in health, or which can be obtained by an understanding of Schussler's Biochemistry, and we have the means of combating this condition of disease caused by deposits of foreign material, provided we, at the same time, understand how to improve the functional activity of the cells by massage, and improve the rate of circulation of the blood by exercise. It is not sufficient for the removal of the condition of age that we understand Schussler's Biochemistry. It is necessary that we understand how the body may be kept at its highest notch by exercise, by breathing, and by massage. What has been said here in particular instruction regarding the removal of the marks of age from the face may be applied with advantage in the massage of all other parts of the body, always to the advantage of the body, since this massage is the normal means of supplying to

the body-cells of age the stimulus to activity which is provided by the natural high spirits of youth.

**The Same Cell-Processes in Youth and Age.**

The heart of this instruction lies in understanding that the aged appearance of age is an artificial appearance, brought about by our own neglect, inasmuch as the tissues of the body are capable of re-building themselves for hundreds of years, and do rebuild themselves, even in the face of our neglect, while life continues. The rate at which they rebuild, and the good or bad conditions under which this rebuilding process goes on, is determined by our own attention or neglect. The cure of old age, therefore, as well as the removal of the marks of old age, are entirely in our own hands. The wear and tear of cells, tissues, glands, bones, nerves, muscles and organs, is reparable in the degree in which we attend to the process of repair. It is brought about from within, by Right Thought, Right Medicine, which is Schuessler's Tissue Remedies, Right Exercise, and Right Diet, and it is hard to say which of these four is the most important and most necessary. They would seem to be each of equal importance to each other.

## CHAPTER IX

### SUMMARY

**A Review in Dialogue.** Let us deal now with such questions as are most likely to rise in your mind after you have read the preceding chapters, putting them in the form of question and answer:

Question: Do you say that the skin of youth and the skin of age are the same in all respects?

Answer: Yes and No. They are the same in material; they are renewed in the same manner, but the skin of youth is renewed much more rapidly than the skin of age. The cells of age are more inert, more sluggish, and the outer cells of the epidermis hang on longer than the cells of youth, because the cells below, the cells which are alive, do not push themselves up so readily to the surface as the cells of youth.

Questions: Do you say that this constant stroking and massaging of the face of age causes the cells of the dermis to function more quickly, and also causes the cells of the epidermis to drop off more quickly, thus reproducing the condition of the skin of youth?

Answer: Yes. All through life the cells of the skin are being brushed off from the surface and replaced by the cells immediately below them. The skin is self-renewing in



exactly this manner and in no other manner. The complexion of age can be freshened, that is to say, quickened, by this process of constant stroking. It cannot be quickened too rapidly because it is not possible to dislodge the dry cells of the epidermis by gentle stroking to such a degree that the cells of the dermis are exposed. To produce this effect it would be necessary to rub the skin so harshly that a raw place resulted. Constant massage cannot produce rawness of the skin. It can only remove the cells that should be removed and stimulate the activity of the cells below.

Question: Do you say that the bloom of youth replaces the yellowness of age in the complexion thus treated by constant, gentle stroking?

Answer: Yes. The bloom of youth is due to nothing else whatever than a healthy condition of the epidermis and a healthy activity of the cells of the dermis below, together with its necessary complement of healthy muscle, healthy fat, and healthy tissue-cells supporting the dermis and underlying tissue. The right food, the right breathing, and the right exercise, produce the right blood of youth, and build the right tissue-cells. It is possible for age to reproduce for itself the red cheeks and rounded face of youth if it cares to take the trouble to do so by employing this massage of the face to bring about the quick metabolism, or change in the tissue-cells, which the natural activity of youth produces in itself without any massage. Age must employ a means of hastening this metabolism which

youth is not required to employ. In youth the building activities of the body are quick—the heart-beat, the circulation, the breathing, the muscular effort, the amount of food oxygenated and used by the system—all these things are of greater volume than in the condition of age. Therefore we must add to the use of age in combating the appearance of age, this process of artificially quickening the destruction of the old cells and the formation of the new cells by stroking and massage and exercise.

Question: Leaving the matter of wrinkles and lines on one side, what of the yellow color in the skin of age, and how is that to be got rid of?

Answer: The yellowed skin is never a result of old age, pure and simple, but a result of improper living habits. The functions of the body have been irregular and neglected. There have been catarrhs and constipations, and perhaps malarias, or some affection of the blood which has impaired the normal activity of the cells. There is no reason why the blood of age should not be as wholesome as the blood of youth, and there is no reason why the liver and digestion of age should not function as perfectly as the liver and digestion of youth. Therefore, there is no reason why the skin of age should not be as clear as the skin of youth.

Question: Supposing the case in point to be that of a woman of sixty, in how many days or weeks can she expect to get rid of all the marks of age on her face and neck by using this New Thought System of Beauty Culture?

Answer: Assuming that her body is not in

good physical condition at the time she begins this work it will need thirty days of drilling herself in the use of the exercises of the muscles given here in detail, especially the practice of deep breathing. Assuming that she is in earnest in her determination to follow this system faithfully, she will produce marked improvement in her facial contours in sixty days of daily and nightly massage, and in ninety days from the time of beginning she will have removed from her face and neck any mark of age which was formerly there.

Question: Do you say that throughout this practice she will derive no benefit whatever from the use of cold cream or any other complexion wash.

Answer: At no time whatever should she use cold cream upon her skin, for the reason already given that the outward application of fat stretches the skin. She may, while continuing these practices, expose herself to the drying action of sun and wind excessively, and if so, the best assistant to the natural oil of the skin will be the use of the peel of half a lemon, turned inside out and rubbed lightly over the face and neck. The inside of an orange skin will do as well if a lemon is not procurable. Nothing else whatever should be used on the outer skin except a good neutral soap, warm water, and ice-cold water. After washing the face should be patted dry with a soft towel and then massaged with the fingers in the manner shown. It must be remembered always that all the benefits which the stimulated skin can receive must come to it from



within. Nothing but the blood and the lymph can supply these benefits. They are not contained in any outward application whatever. But more than this, outward applications are injurious to the texture and clear color of the skin by closing, though temporarily only, the minute breathing-pores of the skin, which are designed by nature not only to moisten the skin naturally and prevent it from hardening and chapping, but to excrete solid matter, waste matter, from the blood and lymph which the body has done with and seeks to be rid of. Therefore nothing must be allowed to interfere with this self-cleansing action of the skin, and any outward application of washes, creams and powders, DOES interfere.

Question: You say that the woman can do these things if she is willing to take the trouble. Do you mean that a man cannot do them?

Answer: No. Any man can do the same thing and get the same result. But it is not important to a man that his face should be free from lines and wrinkles. All we ask of a man is that he attend to the physical culture exercises.

Question: How soon would a man of sixty perceive improvement in his physical condition if he practiced the exercises given in this system?

Answer: In one week from the time he begins the sitting on his heels night and morning; and in one month from this beginning he will feel twenty years younger—in his knees and ankles. He can prove this for himself by

climbing stairs. In six months time, when deep breathing has become a fixed habit with him, he will feel the impulse, and he has the power, to run fifty yards at top speed along the street. This is the result of lungs, body and joints in good working order. He may, or may not, yield to this impulse towards quick action. He can do it if he wishes to do it. Six months earlier he could not possibly have done it without great discomfort, shortness of breath, heavings and groanings, and probably after-stiffness and cramps of the muscles of thighs and calves. Muscles that are in right condition do not cramp. The presence of cramp means absence of activity of capillaries, and therefore absence of blood. Do not forget that the body is a machine. All machines must be treated rightly to get the best service out of them. You have been told in this book What to Do and How to Do It to get the best possible service out of the machine that belongs to you, which is in your care, and which should be your pride. Observe that it is entirely in your own care. It is for you to make it what it should be, a marvel of a smooth-running machine.

## CHAPTER X

### THE RIGHT DIET

The constitution of the blood in health determines the health of the body and brain, and this itself is more dependent upon the food we eat than upon any other single factor. A proper understanding of diet, therefore, is necessary to complete health of body and mind. In the succeeding book of this series, *The New Thought System of Right Diet*, we shall therefore consider not only the relations of fats, starches, sugars, albumens, proteins, etc., to the human body, but also the choice of the best foods, the best manner of serving, and the best manner of eating them. This last is so important that it is almost a truism to say that the vital thing is not what you eat but how you eat it. Horace Fletcher's work in this connection must not be allowed to drop out of sight, and perish for want of attention. Fletcherism supplies the working knowledge of how foods, solid and liquid, can best be introduced into the system, and offered to the digestive organs in the form in which they can be most swiftly utilized by the blood for the building of the body, repairing of waste, and creating of energy. Fletcher's practice can be condensed for your understanding into a few very simple general rules, thus: All foods, solid



and liquid, must be masticated in the mouth until all taste has departed from the mouthful, when it will automatically be swallowed. Also all foods must be masticated in the mouth to a liquid condition before swallowing, which means that if at any time you are masticating such a thing as gristle, which will not liquefy, such substance is not fit for use by the digestive organs, and must not be swallowed. These two general rules, rightly remembered and used, furnish the student of health with the fundamentals in the practice of Fletcherism.

**Vegetarianism or Flesh Eating.** On this subject we shall have only so much to say as will make clear our position that the best diet for humanity generally is milk, eggs, cereals and vegetables, but we are by no means so wedded to the idea of plants and vegetables as the best possible food for humanity that we therefore exclude meats, soups and fish. Our effort, rather, is directed towards showing that less meat, even a minute quantity of meat, and more vegetables, such as a meal of one pound of boiled onions, can be eaten by a grown or growing man or woman, boy or girl, with far greater benefit to the human system than our usual meals consisting of excess of nitrogenous foods. Because it is evident to any student of the subject that most of the disorders of function which are apparent in the mature physical body, and which create most disturbance in the growing body of youth, are due chiefly to the digestive ferments caused by ill-assimilated proteids, or nitrogenous meat-diet in too great quantity and too great frequency.

**The Nut Diet.** This conclusion by no means paves the way for any indorsement of Dr. Kellogg's nut compounds as the perfect diet for humanity. While much is to be said in favor of raw foods as being richer in vitamins than the boiled, roasted or baked article, we have no belief whatever in the efficacy of nuts as a panacea in disturbances of digestion or nutrition. If a choice had to be made between beefsteak, on the one hand, or beans, on the other hand, or some pressed compound of walnuts or peanuts, as a food of easy assimilation by the body, we should without hesitation prefer the beefsteak as being more alluring in flavor, more digestible, and more easy of assimilation, conferring greater benefit upon the body.

**Coffee Imitations.** We hold similar views with regard to those facetious imitations of coffee which hail from Battle Creek and are put before the palate as Postum Cereal, Instant Postum, and Cereal Coffee. We have no confidence whatever in any imitation of anything. Coffee, rightly made, and used when it should be used, as a stimulant at breakfast, is a beneficent drink, with advantages to the system which greatly overcome its slight narcotic qualities. The right use of coffee and tea is never anything but a benefit to the system, just as their wrong use is never anything but an injury. The right use includes the right preparation as well as the right quantity of one or other or both. There is also a difference between the right use of coffee and tea by a growing boy or girl, and the right use of coffee and tea by a grown person. In the one case

immunity from ill effects is yet to be won, in the other case it has been achieved. Clearly what is good for one here is not to the same degree good for the other. Moreover, temperament plays its part here in determining benefit or injury, quite as much as age or youth. A stolid, phlegmatic, unimaginative person can do not only with impunity, but with physical advantage, things which are injurious to the high-strung, nervous individual. The cart-horse thrives where the racer perishes. In all matters of physical nourishment the nervous system plays a part, and the psychology of youth and age is as much to be considered as the physiology.

**Alcohol and Tobacco.** We take the position that alcohol is an unmixed evil, and that its use is destructive of the nervous systems of youth and age alike. Whatever is so clearly subversive of mental health must be equally subversive of physical health, acting consistently to the disadvantage of the individual, whether young or old, whether man or woman. This is clearly demonstrable. With regard to tobacco, we are not exactly on similar ground. As in the case of coffee and tea, we are concerned now with a narcotic which, in any degree, taken into the system of the growing boy or girl, is an injury, but which is used by the mature man as a narcotic, not only with immunity, but with positive benefit. In the use of tobacco every grown person is a law to himself. He may injure himself by excessive use of tobacco, just as he can injure himself by excessive use of sugar or salt, but he can,



on the other hand, use tobacco for half a century without any perceptible ill effects.

**Diet as a Cure.** More attention has been given lately to the potency of the right food and drink in curing such conditions as tuberculosis, anemia, debility and excessive fatness, than ever before. It is a healthy sign that men and women have reached a point where they seek in themselves the remedy for conditions of physical disorder. It is a healthy sign that they no longer believe that they may do as they please all their lives long in breaking the laws of the physical body in the belief that there is some power in drugs to right the wrong when it becomes too alarming in its symptoms. We have, as a race, lost faith in doctors of medicine, and this is wholesome because we have in the same degree gained faith in our ability to take care of our own bodies and brains. There is even ground for hope that the time is at hand when we shall not believe that a purgative pill is a necessary article of household supply. This New Thought System of Right Diet ought to do its part towards helping to bury that belief a hundred fathoms deep. Our system of exercise and massage holds out to the aging man and woman and to the fat man and woman the means of getting back to normal, and this means, especially for the fat woman, is supplemented by valuable information on the effect of right diet upon the fat-storing properties of the cells. We will go so far as to say that in this matter of removing excess flesh and adipose tissue from the fat bodies of men and women of middle

age, right diet is as much a necessity as right exercise, and this is saying a great deal. Eat and grow thin is not humor, but fact. It is no less reassuring to the thin, anemic person to say that right diet will rebuild the tissues with the same celerity as right exercise, and can be followed without fear that any change from the accustomed dietary must entail additional expense.

**The Cost of Right Diet.** It may strengthen this assurance to call to your attention the fact that Right Diet figures out, on practical test, covering many months of use, in these days of high prices, to a cost of approximately \$6 a week for the breakfast and dinners of two strong and hungry persons, which means altogether, three meals for both on Sundays, three meals for one six days in the week, and two meals for the other six days in the week, or a total for the week of 36 meals in all. Home-cooking is a necessity if the schedule of meals given is to be followed, because it is a fact that if taken at a restaurant the cost would run easily to \$20 a week, and also that they could not be procured at any price from any restaurant. The science of eating rests upon home-cooking and home-marketing, just as the economy of living rests upon this condition of home life. The old saw that two can live as cheaply as one is not untrue when the stupendous profiteering of restaurants and hotels is taken into account.

THE END



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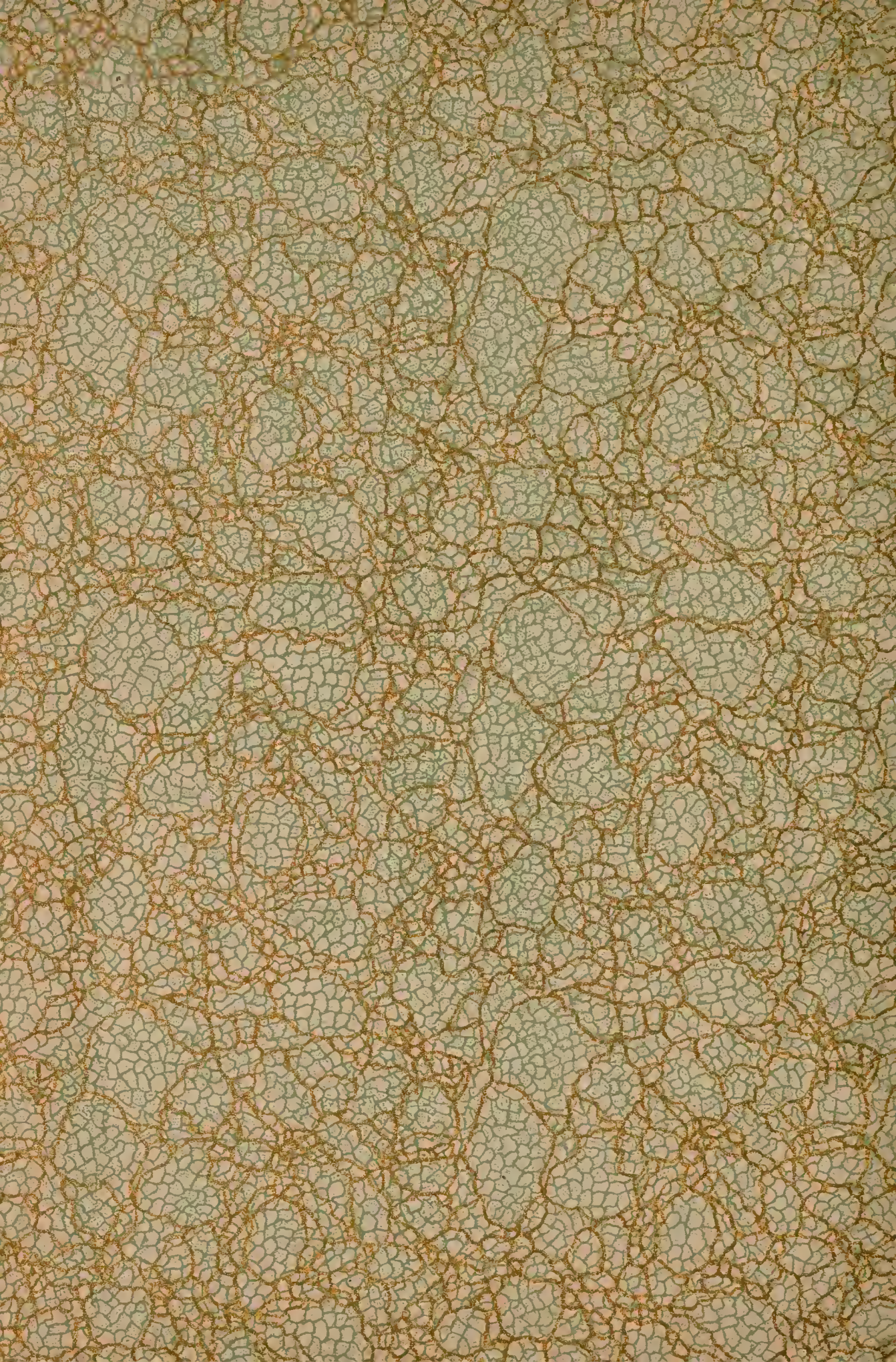




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